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A Document highlighting the blasphemy against God through the worship of “Mary” by the Roman-Catholic church.

Intended to educate and strengthen the body of Christ
My people are destroyed for lack of knowledge... - Hosea 4:6

*“The impious Luther could not endure that the holy Roman Church should call Mary, our hope ; because, as he said, God only and Jesus Christ as our mediator are our hope ; but that God. curses those who place their hope in any creature, as we find in Jeremias: “Cursed be the man that trusteth in man.” - Doctor of the Catholic Church, Alphonsus Liguori
- The Glories of Mary, pages 194-195*

“St. Bonaventure adds, that God will not save us without the intercession of Mary, and goes on to say, that as an infant cannot live without its nurse, so no one without the protection of Mary can be saved.”
Ibid, pages 190-191*

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Introduction:

One of the largest points of contention which is between the Roman-Catholic church and every Protestant church is the role and view of Mary.

I constantly see Catholics, including even apologists and clergy members claiming things such as “we only ask her to pray for us”, or “we don't elevate her anywhere near God”. The first statement is false for all Catholics.. Their basic prayers require them to do much more than just ask her to pray for them. However, the second statement is true for some individual Catholics, but it is not true for the Catholic church.

This document shows proof of the extreme blasphemy against God which has been and still is committed by the Roman-Catholic church through their Marian worship.

I want to make it clear that this document is not intended to just provoke hate of Catholicism. It is intended for people to truly know what they would be, are, or have, gotten into when joining, or thinking of joining the Roman-Catholic religion. Everyone has the right to know.

Beginning:

The highest honor you can receive in the Catholic church is “Doctor of the Church”. There have only ever been **37** people who were given this honor in the entire history of Catholicism.

For a comparison, they claim to have had **266** popes.

Doctors have tons of buildings made in their honor, have their own feast days, their own devotions, shrines, universities, churches and much much more. Some have tens if not 100+ buildings made in their honor and named after them. Many of their works are translated into numerous languages, published and distributed across nearly the entire Catholic church either recently or currently.

All quotes are either directly from Doctors of the Catholic church, or are used by and affirmed as good/true by the doctors of the Catholic church in their own works of writing. I am not quoting random members. I am quoting the most honored, adored, venerated and beloved members in the Catholic church that there have ever been.

We will be looking at the book called “**The Glories of Mary**” by Doctor Alphonsus Liguori

Link: [The glories of Mary : Liguori, Alfonso Maria de', Saint, 1696-1787 : Free Download, Borrow, and Streaming : Internet Archive](#) This is the 1853 English edition. It is the most used English version historically (the editions in the 1800s and early 1900s were nearly identical)

There are many editions of the original English online. There are also some later editions which don't actually include the whole book.. just parts of it. Watch out for those ones.

Some information about Doctor “Saint” Alphonsus Liguori:

Alphonsus Liguori: Founded the "Redemptorists".. Also known as Congregation for the Most Holy Redeemer

The Congregation for the Most Holy Redeemer has more than **3400 priests** as members, and more than **4500 clerical members in total:**

<https://en.wikipedia.org/wiki/Redemptorists>

Liguori is named the patron saint of the confessors.

He has his own church in **Rome**.

See it here:

https://upload.wikimedia.org/wikipedia/commons/e/e4/Church_of_St._Alphonsus_Liguori_%2C_Rome.jpg

He has his own shrine in Maryland as well:

<https://photos.smugmug.com/Washington-DC-Churches/St-Alphonsus-Baltimore/i-Gb4s83z/0/MdptdGd2M6cr2bcZsGMj9pPqwVrFbGvmtXdPGRxG5/L/st%20alphonsus%201-L.jpg>

He received a **Doctorate in Canon Law** and a **Doctorate in Civil Law** both from the University of Naples, when he was 16 years old.

He is a major figure in scholasticism, with 9 editions of Moral Theology. His devotions are still used commonly today.

Liguori's books have been published 21,500 different times in 72 languages.

I gave some of his credentials because I wanted it to be extremely clear that I am not cherry-picking just some words from a lowly saint or priest. I am going directly and **only** to the Catholics who have received the highest honor that you can possibly get in the Catholic church.

We will be looking at what many believe to be one of his most famous, if not his **most famous** books among Catholics, “The Glories of Mary”

A comprehensive compendium of nearly 18 centuries of Catholic teaching on and in devotion to Our Lady:

Stamps of approval for this book (across some English published editions):

Duly examined and approved – **Archbishop of New York**, John Joseph Hughes

Nihil Obstat – Arthur J Scanlan, S.T.D.

Imprimatur – **Cardinal Archbishop** of New York, Patrick Hayes

Hereby Approved and Recommended to the Faithful – **Cardinal Archbishop** of Westminster, Nicholas Wiseman

Heartily Commended to All the Disciples of Christ – **Cardinal Archbishop** of Westminster, Henry Edward Manning

Nihil Obstat – Remy LaFort, S.T.D.

Imprimatur – **Cardinal Archbishop** of Westminster, Henry Edward Manning

Imprimatur – **Cardinal Archbishop** of New York John Murphy Farley

Nihil Obstat means that the book does not contradict any Catholic doctrine or morals. This approval can only be given by an official Catholic censor.

Imprimatur is like a blessing to print the book, given by a Catholic bishop (or higher). It is a formal stamp of support and approval for it.

I will quote from this book by Doctor Alphonsus Liguori with a page reference and a summary/entailment of it at the top. The exact quote will be below, in quotations.

We shall now begin:

Receiving grace(s) without the intercession of Mary is not possible

Page 189: "Whoever asks and wishes to obtain graces without the intercession of Mary, attempts to fly without wings..."

No one can be saved, except through Mary

Replacing Christ in John 14:6, Acts 4:12

Page 189: "And before him St. Germanus, speaking of Mary, said: No one can be saved except through thee."

God will not even grant a SINGLE favor, except through Mary

Page 190: "God, when we supplicate him for favors, sends us to Mary: Go to Mary —“Ite ad Mariam ;” for he has decreed, says St. Bernard, that he will grant no favors except through the hands of Mary."

All of the Catholic Saints who are in heaven can't ask God. Even in heaven, they must still ask Mary.

Page 193: "The rich of that great people of God are the saints, who, when they wish to obtain a favor for one of their clients, all recommend themselves to Mary, that she may obtain it for them."

Mary is our protector. Mary stops Jesus from abandoning us to Satan.

Page 323: "do not permit Lucifer to draw us down to hell. Oh immaculate Virgin! we are under thy protection ; therefore, unitedly we have recourse to thee, and supplicate thee to prevent thy Son, whom our sins have offended, from abandoning us to the power of the devil. "

God has found rest in only Mary, and deposited all his treasures in her

Page 324: "Thou art that only one in whom the Saviour found his rest, and with whom he has deposited all his treasures."

Without the Protection of Mary, no one can be saved

Page 190-191: St. Bonaventure adds, that God will not save us without the intercession of Mary,* and goes on to say, that as an infant cannot live without its nurse, so no one without the protection of Mary can be saved.

Mary is the dispenser of All grace(s)

Page 190: "Oh Lady, since thou art the dispenser of all graces, and we must receive the grace of salvation through thy hand alone, then our salvation depends on thee."

If Mary did not open the way then no one could be free from the flesh and sin.

Page 191: "Oh Virgin mother, oh full of grace!§ And in another place he says; If thou didst not open the way, no one would be free from the sting of the flesh and of sin,"

A soul falls into sin as fast as a stone falls to the ground if Mary's support of the soul leaves

Page 190: "Richard says rightly then, that as a stone falls so soon as the earth is removed from beneath it, in like manner a soul, if the support of Mary is taken away, will fall first into sin and then into hell"

Mary is God's wife, and the universal queen of heaven and earth.

Page 193-194: "Because thou alone art the mother of our common Saviour, thou art the spouse of God, the universal queen of heaven and earth."

Mary alone has compassed the circuit of heaven

Page 194: "So says Father Segneri,§ applying to Mary, as the holy Church does, these words of Wisdom: "I alone have compassed the circuit of heaven.""

When Mary prays.. All of heaven stops whatever they are doing, and prays with her.

Page 194: "As with its motion the first sphere puts in motion all the others, so when Mary is moved to pray for a soul, she moves all heaven to pray with her."

Yes, you are reading this next one correctly:

It is BETTER to trust in MARY than JESUS.. because when the bible says "don't trust in man" it is including Jesus

Page 194-195: "The impious Luther could not endure that the holy Roman Church should call Mary, our hope ; because, as he said, God only and Jesus Christ as our mediator are our hope ; but that God. curses those who place their hope in any creature, as we find in Jeremias: "Cursed be the man that trusteth in man.""

It is sufficient to thank Mary, without thanking Jesus

Page 187: "Ah, well did the saint understand that when Mary comes she brings Jesus also; and hence it was sufficient for her to thank the mother, without naming the Son."

Mary is ALL the hope of our salvation

Page 195: "Oh Lady, in thee I have placed all my hope, and with firm confidence I look to thee for my salvation. St. Thomas says that Mary is all the hope of our salvation."

Mary is the ONLY hope of our salvation, There is "NO other hope of being saved"

page 195: "St. Ephrem explains: Oh most holy Virgin, receive us under thy protection, if thou wilt see us saved, since we have no other hope of being saved but through thee."

God's will is that all good received is from received from Mary's hands

Page 196: "Let us strive, with all the affections of our heart, to reverence this divine mother, Mary, since this is the will of that Lord who would have us receive all good from her hands."

Mary brings Jesus places, like how a merchant brings bread to a port on his ship, and Mary brought us Jesus..

The bread does literally nothing. The merchant does everything in this comparison.. This makes Jesus powerless

Page 187-188: "She is like the merchant's ship, she bringeth her bread from afar." Mary is that blessed ship, which brought to us from heaven Jesus Christ, the living bread that came from heaven to give us life eternal,"

No one comes to Jesus unless Mary draws them...

(replacing the Father who draws men in John 6:44.... AND replacing the Son who draws them in John 12:32)

Page 187: "Thus, also, according to Richard, Jesus said of his mother: No one comes to me unless my mother draw him with her prayers."

God has committed all the graces that man can receive to Mary's keeping

Page 186: "Mary is called the co-operatrix with her Son in our justification, because God has committed to her keeping all the graces that he has destined for us."

Mary is the medium and negotiator of the salvation of all, in all time periods

Page 186: "Wherefore St. Bernard affirms, that all men, past, present, and to come, should regard her as the: medium and negotiator of the salvation of all ages."

Mary's agreement merited the incarnation of God (couldn't happen otherwise)

Page 186: "In three ways, says Father Suarez, the divine mother shared in the work of our salvation: first, by having merited, that is, with merit of congruity, the Incarnation of the Word."

Mary willingly sacrificed the life of Christ to the Father for our salvation, and because of this, no one can be saved but through her

Page 186: "Thirdly, by willingly sacrificing to God the life of her Son for our salvation ; and therefore the Lord has justly ordained that as Mary has, with so much love for man, aided in the salvation of all, and thereby so greatly promoted the glory of God, all through her intercession shall obtain salvation."

God would NOT become man (aka incarnate), without the consent of Mary

Meaning Mary alone was necessary. God simply could not use anyone else.

Page 180-181: "And therefore St. Peter Damian says,* that God would not become man without the consent of Mary, that, in the first place, we might remain greatly indebted to her"

Seek shelter and take refuge in Mary's bosom

Page 129: "Whence a devout writer exhorts all sinners to seek shelter under the mantle of Mary, saying: Fly, oh Adam, oh Eve, and ye their children, who have offended God; fly, and take refuge in the bosom of this good mother,"

Mary is the only city of refuge and only hope of sinners

Page 129: "Do you not know that she is the only city of refuge, and the only hope of sinners?"

David himself said that Mary is the tabernacle of God when he spoke in the Psalms.

(replacing the house of the LORD with Mary in Psalm 27:3-6)

Page 129-130: "And this is what David intended to express, says a certain author, when he said: "He hath protected me in the secret place of his tabernacle."* And what is this tabernacle, if not Mary?"

connect with:

Only God has entered into the tabernacle of Mary

Page 130: "As St. Germanus calls her, a tabernacle made by God, in which none but God has entered, in order to complete the great mysteries of human redemption."

It is not possible to take a child (Catholic) away from Mary's bosom

(replacing the hand of God that no one can snatch us out from with Mary's bosom.. John 10:28-29)

Page 45: And who, says the Cardinal Bellarmine, who would dare to snatch these children from the bosom of Mary, where they have taken refuge from their enemies ? What fury of hell or of passion can conquer them, if they place their trust in the protection of this great mother ?

God willed that Mary should inhabit the hearts of the saved, and that we are her inheritance

(Replacing Christ in our hearts in Ephesians 3:17... and replacing Christ's inheritance in Ephesians 1:18)

Page 276-277: My Creator has condescended to come and rest in my bosom, and has willed that I should inhabit in the hearts of all the elect, whom Jacob prefigured, and who are the inheritance of the Virgin

Marian devotion is the opening of paradise

Page 277: St. Bonaventure says, that the gate of heaven will be opened to receive all those who trust in the protection of Mary. Hence St. Ephrem called devotion to the divine mother the opening of paradise.

The keys and the treasures of Heaven are committed to Mary (She has control over them and their use)

Page 277-278: And the devout Blossius, addressing the Virgin, says to her: Lady, to thee are committed the keys and the treasures of the heavenly kingdom.

Mary is the ladder between heaven and earth, and those who wish to descend or ascend must do it by her

Page 278: "She is for this reason, finally, called by St. Peter Damian, the ladder of heaven: "Scala ccelestis ;" for, as the saint says, by means of Mary God has descended from heaven to earth, that by the same, or by her, men might merit to ascend from earth to heaven."

By Mary, do kings on earth reign

(Replacing God, or simply wisdom herself in Proverbs 8:15-17)

Page 279: "And this Mary herself affirms: By me kings reign: "Per me reges regnant."§ Through my intercession souls reign first in the mortal life on this earth, by governing their passions, and then they go to reign eternally in heaven,"

Mary commands in heaven according to her pleasure, and whoever she wants to bring to heaven she brings, according to her own will..

She also possesses the whole kingdom of God by right

(heaven and paradise are the same in Catholic literature)

Page 280: "Mary, in a word, as Richard of St. Laurence says, is the mistress of paradise, since there she commands according to her pleasure, and introduces into it whom she will. Therefore, applying to her the words of Ecclesiasticus, he adds: "My power is in Jerusalem:"* I command what I will, and introduce whom I will. And as she is the mother of the Lord of paradise, she is with reason, also, says Rupert, the Lady of paradise. She possesses, by right, the whole kingdom of her Son."

Proverbs 8 is about Mary, how she was with God in the beginning.. about how she is Wisdom herself

(they are quoting Proverbs 8:22)... this includes that she was created Before creation

Page 338: "as she herself asserts: "The Lord possessed me in the beginning of his ways." Hence Mary was rightly called by Dionysius, Archbishop of Alexandria : One and sole daughter of life: "Una et sola filia vitae ;""

MARY was the firstborn of God, coming out of his mouth, born BEFORE all creatures. And all agree in calling her the first-born of God

(literally just replacing Christ with Mary)

Page 337-338: "In the first place, it was fitting that the eternal Father should create Mary free from the original stain, because she was his daughter, and his first-born. daughter, as she herself attests : "I came out of the mouth of the Most High, the first-born before all creatures ;"* for this passage is applied to Mary by the sacred interpreters, by the holy Fathers, and by the Church herself, on the solemn festival of her Conception. Whether she be the first-born on account of her predestination, together with her Son, in the divine decrees, before all creatures, as the school of the Scotists will have it; or the first-born of grace, as predestined to be the mother of the Redeemer, after the prevision of sin, according to the school of the Thomists, all agree in calling her the first-born of God ;"

Mary is the peacemaker between God and men. and of the whole world

Page 339: "St. Basil calls her: The peacemaker between God and men.|| St. Ephrem: The peacemaker of the whole world"

Mary is the mediator between God and men

Replacing Christ in 1 Timothy 2:5, Hebrews 8:6, Hebrews 9:15, Hebrews 12:24

Page 340:" Therefore, as Mary was to be the mediatrix of peace between God and man, there was every reason why she should not appear as a sinner and enemy of God, but as his friend, and pure from sin."

Mary is Infinitely greater than God's servants (therefore Mary is of infinity, as God is)

Page 344: "And if it be true, according to the celebrated saying of St. John Damascene, that there is an infinite distance between the mother of God and the servants of God,* it certainly must be supposed, as St. Thomas' teaches, that God. has conferred greater graces of every kind on the mother than on the servants."

Mary is our only advocate in heaven

Replacing Christ in 1 John 2:1

Page 219: "God, obliges us to confess, that we have in heaven only one advocate, that is thyself, and that thou alone art the only true lover watchful of our welfare. And who can comprehend the solicitude with which Mary is always waiting on God in our behalf?"

GOD is subject to the will of Mary..

Page 201: "but of Mary alone can it be said, that not only was it her lot to be subject to the will of God, but that God was also subject to her will."

No creature (including animals and all others) has ever received anything good from God, except by Mary's hand

Replacing God in James 1:17

Page 178: "so that no creature has received any grace from God except by the intervention and hand of Mary."

Page 179: "for only by her means the world and men are to receive all the good they may hope for."

Page 196: "Let us strive, with all the affections of our heart, to reverence this divine mother, Mary, since this is the will of that Lord who would have us receive all good from her hands."

A Prayer to Je-.... Mary: she is our "light", "consolation", "refuge", and "hope". And we should ask her to save us

Replacing God throughout the psalms.. Numerous references

Page 199: "I am a sinner, but I am not obstinate; I wish to change my life. Thou canst, then, help me; do help and save me. To-day I place myself entirely in thy hands. Teach me what I must do to please God, and I will do it; and I hope. to do so with thy aid, oh Mary, Mary, my mother, my light, my consolation, my refuge, and my hope. Amen, amen, amen."

Do not even fear God, Because you have Mary. And with Mary, all things are possible.

(Meaning Mary's favor is stronger than God's anger)

Replacing God in Matthew 19:26

Page 199: "If I have thy favor I do not fear even the anger of God, for he is appeased by one prayer of thine. In a word, if thou dost protect me I hope all things, because all things are possible with thee."

Jesus Christ was obliged to obey Mary

Page 200: "St. Ambrose even says, that Jesus Christ having deigned to make Mary his mother, was obliged as her son to obey her."

All obey the commands of Mary, including God

Page 202: "St. Bernardine of Sienna does not hesitate to say that all obey the commands of Mary, even God himself"

Mary demands from God our peace, life, and salvation in return for her own work

Page 300: "St. Peter Chrysologus says with great energy, that this favored Virgin, having received God in her womb, demands in return, peace for the world, salvation for the lost, life for the dead."

Mary's right as Jesus's mother is all power in heaven and earth, because God must obey Mary's prayers

(ever heard a Catholic say "prayer is just asking"? Tons don't even believe she worships or praises when she tells God what he must obey)

Page 201-202: "Precisely for the reason-which we have before mentioned, and which we will now examine more fully, namely, because the prayers of Mary are the prayers of a mother. And therefore, says St. Peter Damian, the Virgin has all power in heaven as on earth, being able to raise to the hope of salvation even the most despairing."

Page 202: "Thus Jesus would honor this his dear mother, who has honored him so much in her life, by granting her immediately whatever she asks and desires. "

Mary is Omnipotent

Replacing God in Revelation 19:6

Page 203: "Yes, Mary is omnipotent, adds Richard of St. Laurence, since the queen, by every law, must enjoy the same privileges as the king. For as the power of the Son and mother are the same, the mother by the omnipotent Son is made omnipotent."

Mary's help is Omnipotent

Page 203: "Thy help is omnipotent, oh Mary: "Omnipotens auxilium tuum, O Maria ;" as Cosmas of Jerusalem exclaims."

The Entire Church is under Mary's Dominion

Page 203: "As St. Antoninus says : God has placed the whole Church, not only under the patronage, but also under the dominion of Mary."

Mary has the same power as Christ

Page 203: "As the mother, then, must have the same power as the Son, justly was Mary made omnipotent by Jesus, who is omnipotent; it being, however, always true, that whereas the Son is omnipotent by nature, the mother is so by grace."

Mary obtained the salvation of all and every blessing and gift of eternal life was obtained by Mary for the receivers

I don't think I need to commentate that this replaces Christ

Page 379-380: "And Richard of St. Victor, also: She desired, sought, and obtained the salvation of all; nay, more, the salvation of all was effected through her.* So that every blessing and every gift of eternal life which each of the saints has received from God, has been obtained for them by Mary."

In Mary is all grace of the truth

Page 380: "And it is this which the holy Church wishes us to understand, when she honors the divine mother by applying to her these passages of Ecclesiasticus: In me is all grace of the way and of the truth:"

Mary is the deliverer of the world and the mediatrix between us and Christ.. while Christ just judges us based on Mary

This has replaced the Father with Christ, and Christ with Mary, which is a common thing I see in Catholic devotionals I read.

Page 733: "For two reasons, Mary may be called the deliverer of the world and our mediatrix ; that is, mediatrix of grace, as Jesus Christ is the mediator of justice."

Mary protects us from Jesus's abandoning us and Mary is our: Joy, Salvation, Consolation, Paradise of Delight, Secure Haven, Fountain of Grace, and the: Mediatrix of God and men

Page 323: "Oh immaculate Virgin! we are under thy protection; therefore, unitedly we have recourse to thee, and supplicate thee to prevent thy Son, whom our sins have offended, from abandoning us to the power of the devil. Oh full of grace! illuminate my intellect, loosen my tongue that it may sing thy praises, and especially the Angelic Salutation, so worthy of thee. I salute thee, oh peace! oh joy! oh salvation and consolation of the whole world! I salute thee, oh greatest of miracles! paradise of delight! secure haven of those who are in danger! fountain of grace! mediatrix of God and of men!"

Mary reigns over and controls everything Jesus owns, according to her own will

Page 26: "Hence Gueric, abbot, thus addresses the divine mother: Continue, Mary, continue in security to reign; dispose, according to thy will, of every thing belonging to thy Son"

All men and angels, and all things in heaven and on earth are subject to the dominion of Mary

Page 26: "If Jesus is king of the whole world, Mary is also queen of the whole world: therefore, says St. Bernadine of Sienna, all creatures who serve God ought also to serve Mary; for all angels and men, and all things that are in heave and on earth being subject to the dominion of God, are also subject to the dominion of the glorious Virgin."

Mary obtained half the kingdom of God by birthing Christ

Page 28: "St. Thomas confirms this in his preface to the Canonical Epistles, saying that the holy Virgin, when she conceived the divine Word in her womb, and brought him forth, obtained the half of the kingdom of God by becoming queen of mercy,"

God's mercy is subject to Mary's will

Page 31 "St. Bernard asks, Why does the Church name Mary Queen of Mercy? and answers, Because we believe she opens the depths of the mercy of God, to whom she will, when she will, and as she will' so that not even the vilest sinner is lost, if Mary protects him."

Mary is always sweet and kind to all who seek her, and she shields us from the bolts of divine justice from the Son

Literally just paints Jesus as an angry God who hates us and Mary as our saviour.

Page 33: "but what fear, says St. Bernard, can the wretched have of going to this queen of mercy, since she never shows herself terrible or austere to those who seek her, but all sweetness and kindness? Mary not only gives, but she herself presents to us milk and wool : the milk of mercy to inspire us with confidence, and the wool to shield us from the thunderbolts of divine justice!"

Mary, who can't lie, can obtain whatever she wishes for her servants who are devoted

Replacing God who can't lie in Titus 1:2, Numbers 23:19, Hebrews 6:18

Page 32-33: "But our queen cannot lie, and can obtain whatever she wishes for her devoted servants"

Mary is the queen of heaven, mother of mercy, joy of the just, entrance to God... and... the I am?

Page 34: "This the blessed Virgin herself revealed to St. Bridget: "I am," she said to her, "the queen of heaven and the mother of mercy; I am the joy of the just, and the gate of entrance for sinners to God;"

Mary is the queen of heaven and earth

Page 37: "presents himself to a great queen, I present myself to thee, who art the queen of heaven and earth."

Mary is the queen of the universe, and disposes of people as she will

Page 38: "Oh glorious Virgin, I know that thou, being queen of the universe, art also my queen; and I, in a more especial manner, would dedicate myself to thy service; that thou mayest dispose of me as seemeth best to thee."

Mary alone can obtain our pardon from God

Page 83: "Justly, then, does St. Lawrence Justinian call her the hope of evil-doers, "spes delinquentium," since she alone can obtain their pardon from God. St. Bernard rightly names her the ladder of sinners,"

If Mary is on your side, all the powers of hell can do nothing to you

Page 103-104: "'Say an Ave Maria, for a saint has just died.'" Ah, how these rebels flee before the presence of their queen! If, in the hour of death, we have Mary on our side, what fear can we have of all the powers of hell?"

Saints eternally give thanks to... Mary

Replacing God in Psalm 30:12

Page 111: "And soon after the saint expired, and flew to heaven to give thanks eternally to his most loving queen."

Mary is the dispenser of good, our hope, life, refuge, help, strength, queen, and with devotion to her people gain every good thing

Page 120: "I pray thee, to my supplications, take compassion on my sighs, thou my queen, my refuge, my life, my help, my hope, my strength.* Justly, then, does St. Antoninus apply to Mary that passage of wisdom: "Now all good things came together with her." Since Mary is the mother of God and the dispenser of all good, the world may truly say, and especially those in the world who are devoted to this queen, that, together with devotion to Mary, they have obtained every good thing. "

If you find Mary, you find every good thing

Page 120: "Wherefore the Abbot of Celles said positively: He who has found Mary finds every good thing."

Jesus is so angry and unmerciful, that we should dare not approach him without Mary

Page 153: "Oh my queen, be my advocate with thy Son, whom I dare not approach."

Save me Mary! Save me!.. People should commit their soul to Mary, and Mary saves whoever she wills to

Page 154: "To thee it belongs, as St. Bonaventure also says, to save whom thou wilt.* Oh my queen, help me, then! my queen, save me! To you this day I commit my soul ; and do thou secure its safety. Oh, salvation of those who invoke thee! I will exclaim with the same saint, save me."

Mary is the throne of all who are saved.....

Page 248: "The prophet Isaias predicted that by the great work of human redemption, a great throne of divine mercy would be prepared for us: "A throne shall be prepared in mercy."+ Who is this throne? St. Bonaventure answers: This throne is Mary, in whom all, both the just and sinners, find the consolations of mercy;"

Mary brings souls to paradise, and crowns saints

Page 66: "'Brothers, ask of God that he may permit you to see the company that surrounds me." They were quickly on their knees, and saw Mary, with a crown in her hand by the side of the dying girl, consoling her. Then those holy virgins began to sing, and with that sweet music the blessed soul was released from the body. Mary crowned her, and took her soul with her to paradise."

Mary is the queen of heaven and the angels.. and also queen of hell and the devils..

Page 155: "Nor only most holy Mary is queen of heaven and of the saints, but also of hell and the devils, for she has bravely triumphed over them by her virtues."

Evil spirits lose all power even just in the presence of a soul which often calls upon Mary

Replacing Christ's name, Luke 10:17, Acts 16:16-18, others

Page 162: "Fire, as St. Bonaventure adds, for as wax melts at the approach of fire, thus the evil spirits lose all power in the presence of those souls who often call upon the name of Mary, and devoutly invoke her, and more than all, strive to imitate her."

Those who utter Mary's name at their hour of death, have nothing to fear about hell

Page 163: "Very glorious, oh Mary, and wonderful exclaims St. Bonaventure, is thy great name. Those who are mindful to utter it at the hour of death, have nothing to fear from hell, for the devils at once abandon the soul when they hear the name of Mary."

Mary offered up Jesus for our salvation

Page 474: "Oh holy mother of God and my mother Mary, didst thou then feel so great care of my salvation that thou didst even consent to offer up to death the object dearest to thy heart, thy beloved Jesus?"

I confide myself entirely in Mary, and Mary did indeed offer the sacrifice of Jesus to God.

Replacing God in John 3:16, 2 Cor 5:21, Eph 5:2, Heb 10:12-14

Page 474: "Oh blessed Virgin, I do indeed confide entirely in thee. Oh, by the merit of this great sacrifice of the life of thy Son which to-day thou hast offered to God, pray him to have pity on my soul, for which this immaculate Lamb did not refuse to die upon the cross."

Through the love that thou had in bearing Jesus, do not abandon me mother Mary, the sacrificer of Jesus Christ

Page 474: "Ah, my sweetest mother, for the love thou bearest this Son whom thou hast sacrificed, aid me always, and do not abandon me."

Oh great, oh merciful Mary, worthy of all praise

Page 308: "The enamored St. Bernard, too, addressing his good mother with tenderness, says to her: Oh great, oh merciful Mary, most holy Virgin, worthy of all praise, thy name is so sweet and lovely that it cannot be spoken without enkindling love to thee and to God in the heart of him who pronounces it; the thought of it alone is enough to console thy lovers, and inflame them with a far greater love to thee."

Sinners are unworthy to pronounce the name of Mary

Page 320: "Oh great mother of God, and my mother Mary, it is true that I am unworthy to pronounce thy name, but thou who lovest me, and dost desire my salvation,"

Mary's name is the support of the living and the salvation of the dying

Replacing God's holy name in Luke 1:49, 1 Chr 16:10, 35 etc.

Page 320: "unclean as may be my tongue, I may yet always invoke thy most holy and most powerful name; for thy name is the support of the living, and the salvation of the dying."

No matter what, I shall never cease in repeating Mary, Mary

Replacing God's name in Psalm 145:21

Page 320: "in all the temptations which may assail me, in all the necessities I may suffer, I shall never cease calling upon thee, always repeating Mary, Mary."

The name of Mary, is eternally praised in heaven

Replacing God in Revelation 4:8

Page 320: "Thus I hope to do in life, thus especially I hope to do in death, that I may afterwards come to praise eternally in heaven thy beloved name: O clemens! O pia! O dulcis Virgo Maria!"

Queen of the universe, thou art the only hope of the Fathers and by thee have we been reconciled to God.

Replacing God In Jer 50:7 for hope. Replacing Christ in Rom 5:10, 1 2 Cor 5:18-20, Col 1:21

Page 322: "Oh immaculate and wholly pure Virgin Mary! mother of God, queen of the universe, our most excellent Lady, thou art superior to all the saints, thou art the only hope of the Fathers, and the joy of the blessed. By thee we have been reconciled to our God. "

Mary is the salvation of the whole world, and the only advocate of sinners.. and the consolation of the world

Replacing Christ in 1 John 2:1

Page 322: "Thou art the only advocate of sinners, the secure haven of the shipwrecked. Thou art the consolation of the world, the redemption of captives, the joy of the sick, the comfort of the afflicted, the refuge and salvation of the whole world. Oh great princess! mother of God!"

We have no hope but in Mary, and we should be given to her, named as her servants

Replacing Christ in 1 Corinthians 15:19, etc.

Pages 322-323: "We have no hope but in thee, oh most pure Virgin! We are given to thee, and consecrated to thy service; we bear the name of thy servants;"

God has found rest in only Mary, and deposited all his treasures in her

Page 324: "Thou art that only one in whom the Saviour found his rest, and with whom he has deposited all his treasures."

Mary is the mediatrix of God and men, the salvation and consolation of the whole world and many other things

Mediator replacement in 1 Tim 2:5, Heb 8:6, Heb 9:15, Heb 12:24

Replacing consolation in/of Christ in Philippians 2:1-2, 2 Cor 5:1

Page 323: "Oh full of grace! illuminate my intellect, loosen my tongue that it may sing thy praises, and especially the Angelic Salutation, so worthy of thee. I salute thee, oh peace! oh joy! oh salvation and consolation of the whole world! I salute thee, oh greatest of miracles! paradise of delight! secure haven of those who are in danger! fountain of grace! mediatrix of God and of men!"

All the world honors Mary's womb as the temple of God

Page 324: "Thou art that only one in whom the Saviour found his rest, and with whom he has deposited all his treasures."

God has placed all the flowers of the Church in Mary, and Mary, is the paradise of God

Page 324: "Thou art the beautiful garden, in which God has placed all the flowers which adorn the Church, such as the violet of thy humility, the lily of thy purity, and the rose of thy charity. Who can be compared to thee, oh mother of grace and of beauty? Thou art the paradise of God."

May all things be, to the eternal glory of the most holy Trinity, and the Immaculate Mary

Page 785: "Thanks be to God and to Mary, May all things be to the eternal glory of the most holy Trinity, and of the immaculate Mary."

This was, as said before, from doctor of the Catholic church, Alphonsus Liguori.

I want also to show that I am not cherry-picking just the words of 1 of their doctors of the church. So, we will be going through some other ones now as well, in the same book.

Doctor of the Catholic Church, “St.” Bonaventure

God's anger was not quenched in the old testament, because Mary was not yet born - Bonaventure

Page 133: St. Bonaventure remarks that Isaias, in his day, lamented, and said: “ Behold, thou art angry and we have sinned..... there is none that riseth up and taketh hold of thee;” because Mary was not yet born into the world.”

continuing directly after in the book:

But the difference in the new testament, is: **Mary stops the sword of God's judgement which would otherwise be upon us. - Bonaventure**

Page 133: "But now, if God is offended with any sinner, and Mary undertakes to protect him, she restrains the Son from punishing him, and saves him.|| Also, continues St. Bonaventure, no one can be found more fit than Mary to place her hand upon the sword of divine justice, that it may not descend upon the head of the sinner."

Even if Mary kills me, I shall hope in her.. and I would die near her image, trusting I shall be saved - Bonaventure

Page 75: "Who could distrust the goodness of this mother? said St. Bonaventure. Though she should slay me, I will hope in her ; and, confident in my trust, I would die near her image, and be saved."

Mary protects sinners from the justice of God, and she does not fail to deliver sinners from the Lord. - Bonaventure

Page 131: "The glorious St. Bonaventure, in order to revive in the hearts of sinners confidence in the protection of Mary, represents to us the sea in a tempest, in which sinners who have fallen from the bark of divine grace, tossed about by remorse of conscience, and by the fear of divine justice, without light and without a guide, have almost lost the breath of hope, and are nearly sinking in despair; at this critical moment the saint, pointing to Mary, who is commonly called “The star of the sea,” raises his ° voice and exclaims: Oh poor, lost sinners, do not despair, lift your eyes to that beautiful star, take courage and trust, for she will guide you out of the tempest, and bring you to the port of safety."

Mary commands the archangel Michael, and all the angels to defend her servants.. She also commands the souls of people who go to her, to be received into heaven - Bonaventure

Page 105: St. Bonaventure says that Mary sends the archangel Michael, with all the angels, to the defence of her dying servants, to protect them from the assaults of evil spirits, and to receive the souls of all those who have especially and constantly recommended themselves to her.

As God and Mary so loved the world to give their only-begotten Son - Bonaventure

Page 54: "'God so loved the world as to give his only-begotten Son:'+ as St. Bonaventure remarks, it may be said of Mary also, that she so loved us as to give her only-begotten Son."

Those devoted to publishing Mary's glory are secure of paradise - Bonaventure

(Paradise is heaven in Catholic literature, other from in/or referencing early Genesis)

Page 17: "let us hear what the Fathers say of it. St. Bonaventure declares that those who are devoted to publishing the glories of Mary, are secure of paradise ;"

Trusting in Mary to defend and protect you means you have no fear of being lost, and trusting in Mary gives you courage to say, your soul fears nothing, not even Jesus Christ – Bonaventure

(Connect this with the 3rd quote in the Bonaventure section if you need proof that it includes Christ)

Pages 46-47: "Joyful; for what fear have you of being lost when this mother defends and protects you? Thus says St. Bonaventure: Every one who loves this good mother and trusts in her protection, should take courage and repeat: What do you fear, oh my soul? The cause of thy eternal salvation will not be lost, as the final sentence depends upon Jesus, who is thy brother, and upon Mary, who is thy mother.*"

God has anointed Mary with the oil of gladness - Bonaventure

This is only attributed to Jesus Christ in the bible, Psalm 45:6-7, Hebrews 1:8-9

Page 29: "as St. Bonaventure says: Oh Mary, so full of the unction of mercy and the oil of pity, that God has anointed thee with the oil of gladness!"

"Oh, Lady, I submit myself to thy control, that thou mayest rule and govern me entirely. - Bonaventure

Page 38: "Therefore I say to thee with St. Bonaventure, Oh, Lady, I submit myself to thy control, that thou mayest rule and govern me entirely."

Exalt, exalt! oh my soul! Mary! .. And showing great care for proclaiming Mary's praise, and all the holy Scriptures speak in praise of Mary, let us always celebrate her, and let us rejoice in her - Bonaventure

Page 18: "Exult, exult! oh my soul! said St. Bonaventure, who was so assiduous in proclaiming the praises of Mary, and rejoice in her, because many good things are prepared for those who praise her ; and since all the Holy Scriptures, he added, speak in praise of Mary, let us endeavor always with heart and tongue to celebrate this our divine mother, that we may be conducted by her to the kingdom of the blessed."

The Son is the judge, and Mary is who has mercy on us - Bonaventure

Page 28: "The eternal Father constituted Jesus Christ king of justice, and therefore made him the universal judge of the world; hence the prophet sang: " Give to the king thy judgment, Oh God; and to the king's son thy justice."" } Here a learned interpreter takes up the subject, and says: Oh Lord, thou hast given to thy Son thy justicé, because thou hast given to the mother of the king thy mercy.§ And St. Bonaventure happily varies the passage above quoted by saying: Give to the king thy judgment, Oh God, and to his mother thy mercy."

It belongs to Mary, to save whoever she will - Bonaventure

Page 154: "To thee it belongs, as St. Bonaventure also says, to save whom thou wilt."

Mary's love for humanity is equal to the Father and Son's - Bonaventure

Someone's love, is equal with God's?

Page 43: "She, our most loving mother, was always and wholly united to the divine will; whence St. Bonaventure remarks, that when she saw the love of the eternal Father for men, who would have his Son die for our salvation, and the love of the Son in wishing to die for us, she too, with her whole will, offered her Son and consented that he should die that we might be saved, in order to conform herself to that exceeding love of the Father and Son for the human race."

Mary procures our happiness, and watches over our welfare - Bonaventure

Page 44-45: "And as a mother loves her children, and watches over their welfare, so thou, oh our most sweet queen, lovest us, and dost procure our happiness, says St. Bonaventure."

Mary let Jesus die, because of her love for us - Bonaventure

Page 56: "This love of Mary, says St. Bonaventure, greatly obliges us to love her, seeing that she has loved us more than any other created being loves us, since she has given for us her only Son, whom she loved more than herself."

Mary is my heart, and my soul - Bonaventure

Page 61: "As much as St. Bonaventure, who not only called her his lady and mother, but, to show the tender affection he bore her, went so far as to call her his heart and his soul: " Hail, lady, my mother ; yea, my heart, my soul.""

Blessed are those who are the faithful servants of Mary - Bonaventure

Page 63-64: "With how much reason, then, did St. Bonaventure exclaim; Blessed are those whose lot it is to be faithful servants and lovers of this most loving mother! For this most grateful queen is never surpassed in love by her devoted servants."

Mary does not leave a sinner until he is reconciled to Jesus - Bonaventure

Page 73: "Oh Mary, exclaims St. Bonaventure, in wonder; thou dost embrace, with maternal affection, the sinner who is despised by the whole world! neither dost thou leave him until he is reconciled to his Judge!"

Doctor Alphonsus Liguori's commentary on this passage:

"The saint here intends to say that the sinner who remains in sin is hated and rejected by all men; even insensible creatures, fire, air, the earth, would punish him, and inflict vengeance upon him in order to repair the honor of their insulted Lord. But if this wretch has recourse to Mary, does she banish him from her presence? No: if he comes asking for help, and intending to amend, she embraces him with the affection of a mother, and does not leave him until she has reconciled him to God by her powerful intercession, and re-established him in his grace. "

Even if Mary kills me, I shall hope in her.. and if I die near her image, I trust I shall be saved - Doctor of the Catholic Church, St. Bonaventure

Page 75: "Who could distrust the goodness of this mother? said St. Bonaventure. Though she should slay me, I will hope in her ; and, confident in my trust, I would die near her image, and be saved."

If you desire to enter the kingdom of God, honor Mary, and you will have life, eternal salvation, and you will enter - Bonaventure

Page 81: "Listen, as St. Bonaventure exclaims here upon these words, listen, all ye who desire the kingdom of God; honor Virgin Mary, and ye shall have life and eternal salvation."

Mary abides with all saints - Bonaventure

Page 94-95: "St. Bonaventure explains in a similar manner the words of the office of Mary: " My abode is in the full assembly of saints.""

Mary is the salvation of those which invoke her - Bonaventure

Page 146: Justly, then, St. Bonaventure calls Mary, The salvation of those who invoke her: "O salus te invocantium !"

Doctor Saint Alphonsus Liguori's commentary on this:

"signifying, that to be saved it is sufficient to appeal to this divine mother,"

Evil spirits lose all power even just in the presence of a soul which often calls upon Mary - Bonaventure

Page 162: "Fire, as St. Bonaventure adds, for as wax melts at the approach of fire, thus the evil spirits lose all power in the presence of those souls who often call upon the name of Mary, and devoutly invoke her, and more than all, strive to imitate her."

All should keep their eyes fixed on Mary's hands, so we may receive the blessings we desire - Bonaventure

Page 121: "Whence St. Bonaventure says: We should all keep our eyes fixed on the hands of Mary, that through her we may receive the blessings we desire."

If you invoke Mary and devote to her, she adopts you as her child - Bonaventure

Page 143: "This, Mary herself wishes us to do, namely, always to invoke and supplicate her, not to ask our homage and praise, which are too poor in comparison with her merit, but that our confidence and devotion to her thus increasing, she may aid and console us more. She seeks such as approach her devoutly and reverently, says St. Bonaventure; these she cherishes, loves, and adopts as her children."

Mary's name always brings grace to the person who devoutly says it replacing Jesus for our help, and the power of Christ's name

Page 309: "And St. Bonaventure affirms that thy name cannot be pronounced but it brings some grace to him who devoutly utters it."

Those who utter Mary's name at their hour of death, have nothing to fear about hell - Bonaventure

Page 163: "Very glorious, oh Mary, and wonderful exclaims St. Bonaventure, is thy great name. Those who are mindful to utter it at the hour of death, have nothing to fear from hell, for the devils at once abandon the soul when they hear the name of Mary."

Mary is the mediatrix of our salvation, by grace, saving us from the mediatrix of justice - Bonaventure

The mediatrix of justice (aka judge) is Jesus to them

Page 169-170: "Mary to be the mediatrix of our salvation; not, indeed, mediatrix of justice, but of grace and intercession, as she is called by St. Bonaventure.*"

Mary was crucified on the cross with Jesus - Doctor St. Bonaventure

Page 570: "But rather would I see there, with St. Bonaventure, one altar only, namely, the cross alone of the Son, on which, with the victim, this divine Lamb, the mother also was sacrificed. Therefore the saint interrogates her in these words: Oh Lady, where art thou? Near the cross? Nay, on the cross, thou art crucified with thy Son."

Doctor of the Catholic Church, "St." Bernard

All we do for God, prayer and works, should be towards Mary, if we want God to accept them - Doctor of the Catholic Church, St. Bernard

Page 196: "And the saint exhorts us, whenever. we desire and ask any favor, to recommend ourselves to Mary, and trust that we shall obtain it through her intercession. or, says the saint, if you do not deserve from God the favor you ask, Mary, who asks it in your behalf, merits to obtain it. Hence the same Bernard exhorts us each and all, that, whatever we offer to God, whether works or prayers, we recommend all! to Mary, if we wish our Lord to accept them."

Mary decides who receives the merits from the blood of Christ - Doctor St Bernard

Page 154: "to thee it belongs, as St. Bernard says, to bestow the merits of this blood on whomsoever it may please thee."

Let us cling to Mary's sacred feet, and not leave until she blesses us, and accepts us as her children - Doctor St. Bernard

Page 75: "Let us prostrate ourselves, then, says St. Bernard, before this good mother, let us cling to her sacred feet, and leave her not until she gives us her blessing, and accepts us for her children."

We may praise her humility.. but we affectionately cling to Mary's mercy - Doctor St. Bernard

Page 20: "I say on the mercy of Mary: for St. Bernard says, we may praise her humility, and marvel at her virginity; but being poor sinners, we are more pleased and attracted by hearing of her mercy; for to this we more affectionately cling, this. we more often remember and invoke.*"

Mary gives any amount of God's mercy out to whoever she wants, whenever she wants, and so she is, the Queen of Mercy - Doctor St. Bernard.

Page 31: "St. Bernard asks, Why does the Church name Mary Queen of Mercy ? and answers, Because we believe that she opens the depths of the mercy of God, to whom she will, when she will, and as she will; so that not even the vilest sinner is lost, if Mary protects him."

Keep your eyes on the star of Mary to not sink in this life, and instantly call upon Mary in temptation - Doctor St. Bernard

Page 97: "Let us, then, conclude with the words of St. Bernard: Oh man, whoever thou art, thou knowest that in this miserable life thou art rather tossing on the tempestuous waves, among dangers and tempests, than walking upon the earth; if thou wouldst not sink, keep thy eye fixed on this star, namely, Mary. Look at the star, invoke Mary. When in danger of sinning, when tormented by temptations, when doubts disturb thee, remember that Mary can aid thee, and instantly call upon her. May her powerful name never depart from the confidence of thy heart, nor from the invocation of thy lips."

All who are saved must be saved by means of Mary - Doctor Saint Bernard

Page 117: "(as St. Bernard says, and we shall hereafter prove at length) that all those who are saved must be saved by means of Mary, says to her: Oh Lady, do not cease to receive and shelter us under the mantle of thy protection, since, after God, we have no hope but thee."

Mary is never terrible or austere to anyone who seeks her, and because of this, there can be no good reason to fear going to her - Doctor St. Bernard

Page 32: "but what fear, says St. Bernard, can the wretched have of going to this queen of mercy, since she never shows herself terrible or austere to those who seek her, but all sweetness and kindness?"

Mary cannot refuse succor to her subjects, for she is the queen of mercy - Doctor St. Bernard

Page 33: "But, as St. Bernard says, how couldst thou, oh Mary, refuse succor to the wretched, when thou art queen of mercy? and who are the subjects of mercy, if not the miserable? Thou art the queen of mercy, and I the most miserable of all sinners ; if I, then, am the first of thy subjects, then thou shouldst have more care of me than of all others."

Mary loves all men as her children, but especially those who love her - Doctor St. Bernard

Page 59: "And although our most loving lady loves all men as her children, yet, says St. Bernard, she recognizes and loves especially those who most tenderly love her. Those happy lovers of Mary, as the Idiot asserts, are not only loved, but served by her."

Mary is the ravisher of hearts - Doctor St. Bernard

Page 61: "let us love her as much as her great lover St. Bernard, who loved his sweet mother so much, that he called her "the ravisher of hearts:""

When God wanted to redeem the human race, and placed the price of redemption in Mary's hands, so that she could dispense it at her own pleasure - Doctor Saint Bernard

Page 118: "St. Bernard assigns the reason for this by saying: Behold, oh man, the design of God, a design arranged for our benefit, that he may be able to bestow upon us more abundantly his compassion ; for, wishing to redeem the human race, he has placed the price of our redemption in the hands of Mary, that she may dispense it at her pleasure."

Mary has given life and glory to all nations, and sinners find pardon in her - Doctor Saint Bernard

Page 121: "Which words St. Bernard repeats, and says: All nations will call thee blessed, for to all nations thou hast given life and glory ; in thee sinners find pardon, and the just find perseverance in divine grace."

We may praise her humility.. but we affectionately cling to Mary's mercy - Doctor St. Bernard

Page 20: "I say on the mercy of Mary: for St. Bernard says, we may praise her humility, and marvel at her virginity; but being poor sinners, we are more pleased and attracted by hearing of her mercy; for to this we more affectionately cling, this. we more often remember and invoke.*"

If we lose divine grace, we should strive to recover it.. through Mary - Doctor St. Bernard

Page 81: "Therefore St. Bernard exhorts us, if we have been so unfortunate as to lose divine grace, to strive to recover it, but to strive through Mary ; for per lost it, she has found it :§ and hence she is called by this saint, "The finder of grace.""

Mary abhors no sinner when they have recourse to her.. and she will draw him up from the depths of despair no matter how low they are - Doctor Saint Bernard

Page 136: "Justly, then, did St. Bernard say to the Virgin: Oh Lady, thou dost abhor no sinner, however abandoned and vile he may be, when he has recourse to thee ; if he asks thy help thou wilt condescend to extend thy kind hand to draw him from the depths of despair."

In Mary, let the despairing hope, and if we always apply ourselves to Mary, we will obtain what we wish for - Doctor St. Bernard

Page 138: "Finally, St. Bernard, with reason, exhorts the desperate not to despair; whence, full of joy and tenderness towards this his most dear mother, he asks her lovingly: Oh Lady, who would not trust in thee, if thou dost thus believe even the despairing? I do not doubt in the least, he adds, that if we always applied to thee we should obtain what we wish. In thee, then, let the despairing hope."

Lucifer has been overpowered and crushed by Mary - Doctor St. Bernard

Page 156: "However this may be, it is certain that the Son by means of the mother, or the mother by means of the Son, has vanquished Lucifer; so that this proud spirit, as St. Bernard tells us, has been ignominiously overpowered and crushed by this blessed Virgin."

In this last quote, he is referencing Genesis 3:15 in the vulgate. The Catholic church had changed this verse to make it be about Mary, and not about Jesus Christ. Compare the DRA version (from Vulgate) with other ones to see.

Their change to "she" instead of "he" cannot be defended critically, and originated after the 4th century

Catholic Encyclopedia Volume 7, Knights of Columbus Catholic Truth Committee

Page 675: "The translation ““she” of the Vulgate is interpretative; it originated after the fourth cent (“ Katholik”, 1893, 425), and cannot be defended critically."

See: Catholic Encyclopedia Volume 15, page 464B for how they changed more in the verse as well.

Devils tremble if they just hear the name of Mary said - Doctor St. Bernard

Page 162: "Oh, how the devils tremble, exclaims St. Bernard, if they only hear the name of Mary uttered!"

God's will is that we receive all things through Mary - Doctor St. Bernard

Page 171: "In confirmation of this, he quotes the celebrated passage of St. Bernard: This is the will of him who would have us receive all things through Mary."

All men who have existed, or ever will exist should regard Mary as the negotiator of salvation for all ages - Doctor St. Bernard

Page 186: "Wherefore St. Bernard affirms, that all men, past, present, and to come, should regard her as the: medium and negotiator of the salvation of all ages."

God will grant no favors, except through Mary's hands - Doctor St. Bernard

Page 190: "for he has decreed, says St. Bernard, that he will grant no favors except through the hands of Mary."

God put all graces on Mary, so she is the channel by which men receive them - Doctor St. Bernard

Page 175: "St. Bernard says that God has bestowed all graces on Mary, that men, through her as through a channel, may receive whatever good is in store for them."
and

Before Mary was born, there was no channel to give grace to all - Doctor St Bernard

Page 175-176 (continuing from last quote): "Moreover, the saint here makes an important reflection, and says that before the birth of the most holy Virgin there flowed no such current of grace for all, since this desired channel did not yet exist."

Every bit of grace comes through Mary. It is given to her, and whatever you have is received from her - Doctor St. Bernard

Page 177: "because, St. Bernard again observes, as every rescript of grace sent by the king comes through the palace gate, so it is given to Mary, that through her thou shouldst receive whatever thou hast."

We only have access to Jesus through Mary - Doctor St. Bernard

Page 191: "As we have access to the eternal Father only through Jesus Christ, so, says St. Bernard, we have access to Jesus Christ only through Mary."

Mary obtains our pardon of sins at the beginning, and our perseverance of grace in the middle, and then paradise at the end. - Doctor St. Bernard

(The beginner, sustainer, and finisher, of our salvation)

Page 284: "The beginning, because Mary obtains for us the pardon of our sins ; the middle, because she obtains for us perseverance in divine grace ; the end, because she finally obtains for us paradise. By thee, St. Bernard continues,"

God decreed that all men should be saved by Mary's intercession, and we receive Christ through Mary, so Mary is the mother of grace and salvation - Doctor St. Bernard

Page 191-192: "And St. Bernard gives us the reason why the Lord decreed that all men should be saved by the intercession of Mary, namely, that through Mary we might be received by that Saviour who, through Mary, has been given to us; and therefore the saint calls her the mother of grace and of our salvation."

We should strive with all the affections of our heart to revere Mary, and it is the Lord's will that we receive all good, from her hands - Doctor St. Bernard

Page 196: "We will then conclude in the words of St. Bernard: Let us strive, with all the affections of our heart, to reverence this divine mother, Mary, since this is the will of that Lord who would have us receive all good from her hands.*"

Whenever we ask for any favor, we should ask Mary.. and trust that she will get it for us.. - Doctor St. Bernard

Even if you do not deserve the favor, if Mary asks, it is merited for you to receive it, And - All we do for God, prayer and works, should be towards Mary, if we want God to accept them - Doctor St. Bernard

Page 196: "And the saint exhorts us, whenever we desire and ask any favor, to recommend ourselves to Mary, and trust that we shall obtain it through her intercession. or, says the saint, if you do not deserve from God the favor you ask, Mary, who asks it in your behalf, merits to obtain it. Hence the same Bernard exhorts us each and all, that, whatever we offer to God, whether works or prayers, we recommend all! to Mary, if we wish our Lord to accept them."

Mary's name should be invoked just as much as Jesus's name when there is a threat, and let us think of Mary - Doctor St. Bernard

Pages 313-314: "St. Bernard, who says: In every 'danger of losing divine grace let us think of Mary, let us invoke the name of Mary together with that of Jesus, for these names are always united. Let these two most sweet and powerful names never depart from our heart and our lips, for they will always give us strength to keep us from falling, and to conquer every temptation."

By Mary was heaven opened, and hell emptied, and paradise restored, and eternal life given to us - Catholic church Doctor and Saint, Bernard of Clairvaux

Page 284 "By thee, St. Bernard continues, heaven has been opened—by thee hell has been emptied—by thee paradise has been restored—by thee, in a word, eternal life has been given to many sinners who have merited eternal death."

Mary is a fountain of mercy, which only brings us more mercy - Doctor St. Bernard

All their poetry, is stuff which is written to God in the psalms and other places.. Except they address it all to Mary, as should be obvious by now

Page 291: "In a word, the mercy of Mary is so great, that as Guerric the Abbot says: Her bowels of love can never for a moment cease to bring forth for us the fruits of mercy. And what, exclaims St. Bernard, can flow but mercy from a fountain of mercy? "Quid de fonte pietatis nisi pietas?"

Mary is so kind and compassionate, that when someone asks her mercy, she hears and succours them, whether they are worthy or not - Doctor St. Bernard

Ahem, the exact same thing Jesus Christ actually does

Page 297: "So compassionate, then, and kind is this queen, says St. Bernard, that when a sinner recommends himself to her mercy, she does not begin to examine his merits, and whether he is worthy or not of being heard, but she graciously hears all and succours them."

Mary has become all things to all people, and made herself a debtor to all the just and sinners - Doctor St. Bernard

Ahem, Jesus Christ

Page 298: "In a word, says St. Bernard, whatever appertains to Mary is full of grace and mercy ; for she, as mother of mercy, has become all things to all, and by her great charity has made herself a debtor to the just and to sinners, and opens to all the bowels of her compassion, that all may share it."

The most certain sign of salvation is devotion to.. Mary - Doctor St. Bernard

Page 285-286: "We read in St. Bernard, that devotion to the mother of God is the most certain sign that we shall obtain eternal salvation."

The next doctor is Augustine. I am aware many people still like Augustine today in the Protestant spectrum. I am not familiar enough with Augustine's work to verify if all the quotes from him are real. I say this because I find it hard to believe someone held in such high esteem by so many today would say some of these things. And because it is so common for Catholic versions to contain many interpolations/forgeries of people, it felt right to acquaint the reader with this before continuing.

Doctor of the Catholic Church: Augustine

Mary is the form and countenance of God - Doctor of the Catholic Church, St. Augustine Yes

and this was not idolatry or adulation of any sort. - Doctor St. Augustine

Page 786: "St. Augustine, the brightest light of the Doctors, gazed on thee, and thou didst appear to him so beautiful and lovely, that he called thee the form and countenance of God, and it did not seem to him adulation : Thou art worthy of being called the form of God: "Si formam Dei te appellem digna existis."

For even if all men's tongues praised Mary, it would not be as much praise as she deserves.. And even if every part of all men were turned into tongues, and praised Mary, it would be inadequate praise for what she deserves. - Doctor St. Augustine

Page 16: "St. Augustine says: All the tongues of men, even if all their members were changed to tongues, would not be sufficient to praise her as she deserves."

It was Mary's choice for if the world would be saved, and Mary decided when it would happen - Doctor St. Augustine

Page 416: "Answer quickly, oh Lady, adds St. Augustine, delay no longer the salvation of the world, which now depends on thy consent."

Mary is the only refuge of sinners - Doctor St. Augustine

Page 138: "St. Augustine: "The only refuge of sinners.'"

Mary co-operated the birth of the faithful to the life of grace - Doctor St. Augustine

Page 42: "Wherefore, St. Augustine asserts, that, having then co-operated by her love with Christ in the birth of the faithful to the life of grace, she became also by this co-operation the spiritual mother of us all, who are members of our head, Jesus Christ."

Mary is the only hope of sinners - Doctor St Augustine

Page 129: "As St. Augustine has called her, The only hope of sinners: "Unica spes peccatorum.'"

Since the beginning of the world, no one has ever been abandoned, by Mary - Doctor St. Augustine

Page 151: "Every one invoking this mother of mercy may then say, with St. Augustine: "Remember, oh most compassionate Lady! that since the beginning 'of the world there never has been any one abandoned by thee. Therefore pardon me if I say that I do not wish to be the first sinner who has sought thy aid in vain.'"

Oh merciful Mary! no one, in any age was abandoned when fleeing to thee - Doctor St Augustine

Page 152-153: "he found written on it the prayer of St. Augustine above mentioned: "Remember, oh most merciful Mary ! that no one, in any age, was ever known to have fled to thee for help and found himself abandoned.'"

It is not possible to praise Mary anywhere near as much as she deserves - Doctor St Augustine

Page 175: "If no one else, St. Augustine at least might remove from us all fear of exaggeration in the praise of Mary, who asserts that all we may say in her praise is little in comparison with what she merits on account of her dignity as mother of God."

Mary had the grace from Jesus to conquer sin in every way.. but Mary merited the honor of the Lord for Jesus - Doctor St. Augustine

Page 351: "Therefore St. Augustine says in a celebrated passage of his writings, that speaking of Mary, he would make no mention of sins, for the honor of that Lord whom she merited for her Son, and through whom she had the grace to conquer sin in every way."

Through Mary sinners obtain mercy, grace, pardon, support, heavenly things, life, - Doctor St. Augustine

Page 446: "St. Augustine says, addressing the Virgin; Through thee the wretched obtain mercy, the ungrateful grace, sinners pardon, the weak support, the earthly heavenly things, mortals life. and travellers their country."

Mary is the restorer of the human race - Doctor St. Augustine

Page 468: "was justly called by St. Augustine: The restorer of the human race: "Reparatrix generis humani.'"

Mary is the mother of the living - Doctor St. Augustine

Page 468: "By St. Augustine: The mother of the living : "Mater viventium.'"

The cross and nails of the Son, are Mary's as well - Doctor St. Augustine

Page 570: "St, Augustine also says the same thing: The cross and nails of the Son were also the cross and nails of the mother; Christ being crucified, the mother was also crucified."

Mary's humility brought God to men, opened paradise, and liberated souls from hell - Doctor St. Augustine

Page 599: "St, Augustine says: Oh truly blessed humility, which has brought forth God to men, opened paradise, and liberated souls from hell!"

We acknowledge that one alone in heaven is solicitous for us.. Mary - Doctor St. Augustine

Page 740: "And where can we find an advocate who is more occupied with our salvation, and who loves us more than Mary? We acknowledge that one alone in heaven is solicitous for us, as St. Augustine says of her."

The flesh of Jesus Christ, is the flesh of Mary - Doctor Saint Augustine

Page 762: "Moreover, St. Augustine says: The flesh of Christ is the flesh of Mary: "Caro Christi caro est Marie.""

Doctor of the Catholic Church, Anselm

For none can be saved without being devoted to and being protected by, Mary. - Doctor of the Catholic Church, St. Anselm

And it is impossible to be condemned if Mary likes you - Doctor St. Anselm

Page 255: "St. Anselm says, that as he who is not devoted to Mary and protected by her cannot be saved, so it is impossible that he should be condemned who recommends himself to the Virgin, and is regarded by her with affection."

And right after Adam and Eve fell, God decided he would not redeem the world without Mary's co-operation - Doctor St. Anselm

Ah, yes, Mary.. who was.. yeah, totally alive back then.....

Page 186: God could, indeed, as St. Anselm asserts, create the world from nothing; but when it was lost by sin, he would not redeem it without the co-operation of Mary.

Everyone in existence has part of Mary's grace - Doctor St. Anselm

Page 388: "Therefore St. Anselm remarks, there is no one who does not share in the grace of Mary."

Pardon my sins, oh Mary - Doctor St. Anselm

Pages 78-79: "With St. Anselm, I will say to thee, and to thy Son: Have pity on me, oh thou, my Redeemer, and pardon me, thou my mother,.."

We can be sure that Mary will always protect us (not always with God). Sometimes calling upon Mary makes God hear and save you sooner than if you called upon Jesus

Mary is a better mediator in Catholicism

Page 149: "St. Anselm adds, that when we have recourse to this divine mother, we may not only be sure of her protection, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour."

If Mary wants to save us, we simply will be saved (Mary saves according to her own will) - Doctor St. Anselm

Page 283: "It is enough, oh Lady, says St. Anselm, that thou dost wish to save us, for then we cannot but be saved."

Sometimes, we are relieved more quickly when Mary's name is invoked, than Jesus's- Doctor St. Anselm (Jesus's is not enough sometimes)

Page 298: "Hence, says St. Anselm: Our relief is sometimes more immediate when the name of Mary is invoked than when we invoke the name of Jesus."

All things are reclaimed and restored to their pristine state, by Mary - Doctor St. Anselm

Page 383: "And St. Anselm before had said: All things by this Virgin are reclaimed and restored to their pristine state."

Mary's protection is omnipotent - Doctor St. Anselm

Pages 202-203: "St. Anselm thus addresses Mary: 'The Lord, oh holy Virgin, has so highly exalted thee, that by his favor thou canst obtain all possible graces for thy servants, for thy protection is omnipotent.'"

Mary can obtain everything that we can possibly get from God, by herself - Doctor St. Anselm

Page 193: "St. Anselm adds, in confirmation of this, addressing the blessed Virgin: Oh Lady, what the prayers of all these saints can obtain, in union with thine, thou canst obtain, by thy intercession alone without their aid."

(continuing from last quote)

Mary is the universal queen of heaven and earth, and the spouse of God
"But wherefore hast thou such power? "quare hoc potes?" continues the saint. Because thou alone art the mother of our common Saviour, thou art the spouse of God, the universal queen of heaven and earth."

Anything Mary asks for will be done - Doctor St. Anselm

Page 204: "And St. Anselm: Whatever thou askest, oh Virgin! cannot but be done."

Mary's name is my love - Doctor St. Anselm

Page 321: "I desire that my love may remind me to speak thy name at every hour, that I may exclaim with St. Anselm: Oh name of the mother of God, thou art my love."

Mary became the spouse of the Holy Spirit when the Spirit went to her to place the seed of Christ - Doctor St. Anselm

And then she got married to Joseph, ahem, and had 6+ kids with him, ahem

Page 357: "For, as St. Anselm affirms, the Holy Spirit came bodily upon Mary and rested in her, enriching her with grace beyond all creatures, dwelt in her, and made his spouse queen of heaven and of earth."

Mary endured so much grief that she would have died at literally every second she existed from it - Doctor St. Anselm

Pages 521-522: "Hence St. Anselm affirms, that if God, by a special miracle, had not preserved the life of Mary, her grief would have been sufficient to cause her death at each moment of her life."

Because of Pontus Pilate's compassion for Mary, he granted her the body of Jesus - Doctor St. Anselm

John 19:38.. Mary did not get the body of Jesus. Is this guy mistaking Joseph of Arimathaea for the Joseph who married Mary and fathered Jesus' brothers?.. Or is he just saying Mary is in everyone or...?

Page 581: "and St. Anselm thinks that compassion for the mother softened the heart of Pilate, and moved him to grant her the body of the Saviour."

The worst torture that Christian martyrs went through was almost nothing or nothing compared to Mary's martyrdom - Doctor St. Anselm

Did she even get martyred....You have to believe she wasn't martyred now in Catholicism, lol

Page 531: "And St. Anselm adds, that the most cruel tortures inflicted upon the holy martyrs were light or nothing, in comparison with the martyrdom of Mary."

Mary is the mother of all graces - Doctor St. Anselm

Pages 729-730: "Mary is called by St. Anselm: Mother of all graces: "Mater omnium

gratiarum.””

Mary embraces sinners as a mother, and does not ever forsake them - Doctor St. Anselm

Jesus forsakes them sometimes though, as many quotes here say

Page 746: "And St. Anselm also says: Thou dost embrace with maternal love the sinner who is despised by the whole world, neither dost thou leave the wretched until thou hast reconciled them to their God."

If Mary wishes for us to be saved, it is impossible for us to not be - Doctor St. Anselm

Page 785: "If thou dost only wish for our salvation, it will be impossible that we should not be saved.—St. Anselm."

Mary was the means of saving sinners, and we receive salvation by proclaiming her praise - Doctor St. Anselm

Page 735: "St. Anselm says, that as Mary, by being mother of God, was the means of saving sinners, so sinners receive salvation by proclaiming the praises of Mary."

Doctor of the Catholic church, Ephrem

Mary is the reconciler of the world - Doctor St. Ephrem

Page 731: "Wherefore she was called the reconciler of sinners, as St. Ephrem salutes her: “ Hail, conciliatrix of the world:"

Mary is the hope of the soul, secure salvation of Christians, salvation of the world, and more - Doctor St. Ephrem

Page 117: "St. Ephrem thus salutes the divine mother: “ Hail, hope of the soul! hail, secure ‘salvation of Christians ! hail, helper of sinners! hail, defence of the faithful, and salvation of the world!’”

Mary is the peacemaker of the whole world - Doctor St. Ephrem

Page 339: "St. Ephrem: The peacemaker of the whole world."

Invoking the name of Mary devoutly is they key to the gates of heaven - Doctor St. Ephrem

Page 314: "Finally, St. Ephrem adds that the name of Mary is the key of the gate of heaven to him who devoutly invokes it"

From Doctor St. Ephrem: Mary (is, has, etc.):

Queen of the universe

The only hope of the Fathers

The one we were reconciled to God by

The only advocate of sinners

The consolation of the world

The redemption of captives

The joy of the sick

The refuge of the whole world

The salvation of the whole world

The one who we have no hope without

Has permit over Lucifer

Protects us from Jesus Christ

Protects us in general

The paradise of delight

The mediatrix of men to God

Peace itself

Page 322-323: "Prayer of St. Ephrem

Oh immaculate and wholly pure Virgin Mary! mother of God, queen of the universe, our most excellent Lady, thou art superior to all the saints, thou art the only hope of the Fathers, and the joy of the blessed. By thee we have been reconciled to our God. Thou art the only advocate of sinners, the secure haven of the shipwrecked. Thou art the consolation of the world, the redemption of captives, the joy of the sick, the comfort of the afflicted, the refuge and salvation of the whole world. Oh great princess! mother of God! cover us with the wings of thy compassion: have pity on us. We have no hope but in thee, oh most pure Virgin! We are given to thee, and consecrated to thy service; we bear the name of thy servants; do not permit Lucifer to draw us down to hell. Oh immaculate Virgin! we are under thy protection ; therefore, unitedly we have recourse to thee, and supplicate thee to prevent thy Son, whom our sins have offended, from abandoning us to the power of the devil.

Oh full of grace! illuminate my intellect, loosen my tongue that it may sing thy praises, and especially the Angelic Salutation, so worthy of thee. I salute thee, oh peace! oh joy! oh salvation and consolation of the whole world! I salute thee, oh greatest of miracles! paradise of delight! secure haven of those who are in danger! fountain of grace! mediatrix of God and of men!"

Mary is incomparably higher than celestial spirits - Doctor St. Ephrem

Page 423: "So that, next to God, she is incomparably higher than the celestial spirits, as St. Ephrem asserts : "Nulla comparatione ceteris superis est gloriosior.""

Firm health is obtained by recourse to Mary - Doctor St. Ephrem

Page 745: "and by St. Ephrem, not only medicine, but health itself: Firm health for those who have recourse to her: “ Salus firma recurrentium ad eam.”"

Devotion to Mary is the opening of paradise - Doctor St. Ephrem

Page 277: "Hence St. Ephrem called devotion to the divine mother the opening of paradise."

Mary is the only advocate of sinners - Doctor St. Ephrem

Page 129: "Hence St. Ephrem says: Thou art the only advocate of sinners, and of those who are deprived of every help; and he thus salutes her: Hail! refuge and retreat of sinners, to whom alone they can flee with confidence."

We have no hope of being saved but through Mary - Doctor St. Ephrem

Page 195: "St. Ephrem explains: Oh most holy Virgin, receive us under thy protection, if thou wilt see us saved, since we have no other hope of being saved but through thee."

Doctor of the Catholic church: Damascene

Mary can save all men by her prayers, because of their authority over God - Damascene

Page 211: "Hence St. John Damascene addresses the Virgin in these words: Thou, then, oh Mary, being mother of God, canst save all men by thy prayers, which are enforced by a mother's authority."

Mary is the salvation of the human race, by her mercy - Damascene

Page 452: "but say to her with St. John Damascene: Open to us, oh blessed mother of God, the door of thy mercy, for thou art the salvation of the human race."

Without Mary, man suffers and mourns - Damascene

Page 293: ""Where there is no wife," says the Holy Spirit, "he mourneth that is in want." This wife, remarks St. John Damascene, is certainly Mary, without whom the sick man suffers and mourns."

Mary was born to procure the salvation of the whole world - Damascene

Page 338-339: "and thus the holy Fathers name her, and especially St. John Damascene, who thus addresses her: Oh blessed Virgin, thou art born to procure the salvation of the whole world!*"

Mary is infinitely beyond the servants of God - Damascene

Page 344: "And if it be true, according to the celebrated saying of St. John Damascene, that there is an infinite distance between the mother of God and the servants of God,"

Mary is the habitation of all the virtues - Damascene

Page 401: "This fair olive-tree, planted in the house of God, as St. John Damascene says, under the inspiration of the Holy Spirit, became the habitation of all the virtues."

Mary is the spouse of God - Damascene

Page 487-488: "as Damascene relates, that after her death he should give her two garments to two virgins who had served her for some time, and then she decently composed herself upon her poor little bed, where she laid herself to await death, and with death the meeting with her divine spouse,"

Mary is the remedy for all sorrows of the heart - Damascene

Page 639: "and by St. John Damascene: The remedy for all sorrows of the heart: "Omnium dolorum cordium medicamentum.""

Mary is the deliverer of the world - Damascene

Page 733: "and St. John Damascene: The deliverer of the world: "Salvatrix mundi suo modo.""

Mary is the Morning star, and precedes the sun. - Damascene

Page 744-745: "1st. "Stella matutina:" Morning star. Mary is called by St. John Damascene: The star that precedes the sun: "Stella demonstrans solem.""

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Mary is the refuge of both the innocent, and the bad, if they implore for her protection - Damascene

Page 746: "Hence St. John Damascene calls Mary not only the refuge of the innocent, but also of the bad who implore her protection."

Mary, in thee I have placed the hope of my whole heart - Damascene

Page 784: "In thee I have placed the hope of my whole heart.— St. John Damascene."

Mary is, the best, the grace, and the pleasing attraction of all creatures, and the attractive appearance of nature itself - Damascene

Page 786: "Thy great servant, St. John Damascene, contemplated thee ; and when he saw thee so lovely, it appeared to him thou hadst taken the flower and the best of every creature, and therefore he called thee: The comeliness of nature: "Nature venustatem ;" the grace and comeliness of all creatures."

Doctor of the Catholic church: Peter Damian

For the glory of Mary's ascension was so great, that not even the glory of the Son's ascension could match it - Doctor of the Catholic Church, St. Peter Damian

Page 499: "Hence St. Peter Damian, contemplating the splendor of this assumption of Mary into heaven, says that we shall find it more glorious than the ascension of Jesus Christ; for the angels only came to meet the Redeemer, but the blessed Virgin went to glory met and accompanied by the Lord of glory himself, and by all the blessed company of saints and angels."

God would not have become man without the consent of Mary - Peter Damian
(Yes, as in it literally never would have happened, ever.)

And we should understand that the salvation of all men, is dependent on Mary's good pleasure (will) - Peter Damian

Page 180-181: "And therefore St. Peter Damian says, that God would not become man without the consent of Mary, that, in the first place, we might remain greatly indebted to her ; and secondly, that we might understand the salvation of all men to be made dependent upon her good pleasure."

Mary has all power in heaven as on earth - Peter Damian

Page 201: And therefore, says St. Peter Damian, the Virgin has all power in heaven as on earth, being able to raise to the hope of salvation even the most despairing."

Mary's power with God is so great that she can save anyone she defends, from God - Peter Damian

Page 204: "Hence St. Peter Damian, contemplating this great power of Mary, and praying her to have pity on us, says: Oh Mary! oh our beloved advocate! since thou hast a heart so compassionate, that thou canst not behold the miserable without pity; and, at the same time, hast so great a power with God to save all those whom thou dost defend;"

Mary descends to purgatory with troops of angels and releases souls from there - Peter Damian

Page 271: " Peter Damian relates, that a certain lady, named Marozia, after death, appeared to her godmother, and told her that on the day of the Assumption of Mary she had been released by her from purgatory, with a multitude of souls exceeding in number the whole population of Rome. St. Denis the Carthusian relates, that on the festivals of the birth and resurrection of Jesus Christ, Mary descends into purgatory, accompanied by troops of angels, and releases many souls from their torments."

Mary is the ladder of heaven, and men only ascend or descend from heaven by her means - Peter Damian

Page 278: "She is for this reason, finally, called by St. Peter Damian, the ladder of heaven: "Scala ecclestis;" for, as the saint says, by means of Mary God has descended from heaven to earth, that by the same, or by her, men might merit to ascend from earth to heaven."

Any one of us who should then have been on Mount Calvary, would have seen two altars, on which two great sacrifices were consummating, one in the body of Jesus, the other in the heart of Mary. - Doctor of the Catholic Church, St. John Chrysostom

Page 570: "Any one of us who should then have been on Mount Calvary, would have seen two altars, says St. John Chrysostom, on which two great sacrifices were consummating, one in the body of Jesus, the other in the heart of Mary."

What is funny about this, is that Chrysostom in his commentaries, said that Mary had sinned, and that that sin is recorded in scripture.. Just seems strange that he would have said both that quote above, and this one below:

Chrysostom, homily 44 on Matthew: "And this is hence especially manifest. "For while He yet talked to the people", it is said, "one told Him, Your mother and Your brethren seek You". But He says, "who is my mother, and who are my brethren?... For in fact that which she had essayed to do, was of superfluous vanity; in that she wanted to show the people that she has power and authority over her Son, imagining not as yet anything great concerning Him..

An off-topic reminder before we finish:

The records the Catholic church had in Liber Pontificalis for all their papal decrees from before 500AD were basically entirely forged.

Catholic Encyclopedia IX, KoC

Page 224-225: "The compiler of Liber Pontificalis utilized also some historical writings (e. g. St. Jerome, "De Viris Illustribus"), a number of apocryphal fragments (e. g. the Pseudo-Clementine Recognitions), the "Constitutum Silvestri", the spurious Acts of the alleged Synod of 275 bishops under Silvester etc., and fifth century Roman Acts of martyrs. Finally, the compiler distributed arbitrarily along his list of popes a number of papal decrees taken from unauthentic sources; he likely attributed to earlier popes liturgical and disciplinary regulations of the sixth century

The writings about the first 37 popes (up to Damasus I in 384) in the book of popes were falsely claimed to be compiled and made by Jerome because of even more forged things (forged letters between Jerome and Damasus I) and this was the accepted view in the Middle Ages because of it

They made forgeries to try and support the authenticity of their other forgeries.

And it was accepted in the middle ages.. that's past 1500! It took the prelude of Protestantism cause the correction this Catholic lie which was accepted for so long! I've read books from old Anglicans in the late 1600s still exposing it as well!

People would probably still believe it today if it wasn't for the beginnings of Protestantism!

Catholic Encyclopedia IX Koc (still)

Page 224: "In most of its manuscript copies there is found at the beginning a spurious correspondence between Pope Damasus and Saint Jerome. These letters were considered genuine in the Middle Ages; consequently, in those times St. Jerome was considered the author of the biographies ad far as Damasus, at whose request it was believed Jerome had written the work, the subsequent lives having been added at the command of each individual pope. When the above mentioned correspondence was proved entirely apocryphal, this view was abandoned.

The document was intended to be short and readable for everyone. I do hope I have sufficiently proven even in this brief writing that the devotion, praise, and worship of Mary in the Catholic church is extremely blasphemous towards God. I hope you see the fruits of it in these quotes, and how it is not from God, and rather seemingly from the devil himself.

I will remind again, that these are only from doctors of the Catholic church. These are their most honored, praised, venerated and published members of all time. And after they commit the blasphemy, they get statues of themselves made as well, and then Catholics pray to and venerate them. They often get whole orders made after them and people can be ordained specifically into orders in devotion to/honor of them, or people are ordained into orders which the doctor founded.

If you are a Catholic and are still reading this.. I do hope, while it is not convenient, that nonetheless you will have an objective view on this, and also not take it as an attack. Nothing is meant to be a personal attack on anyone who is being misled.. This is only meant to attack the ones who are doing the misleading.

So, I hope you do, if you are Catholic, pursue a different Christ-centered group. I also hope you focus heavily on personal time in Scripture and with God.

However, even more importantly, if you are not already saved, this is how someone gets saved:

No matter who you are or what you have done, you can be saved through the gospel of Christ.

The gospel is Jesus Christ died by shedding his blood for our sins, and he was buried and rose again on the third day according to the scriptures.

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

If you believe and trust in that gospel alone to save you, then that is when you receive the Holy Spirit in you. It is not trusting in the gospel and your own works, or in the gospel and which church you are in or were baptized into, or anything else. Your trust should be in that gospel truly alone to save you. If so, then you are sealed with that Holy Spirit of promise.

I hope this has been educational for everyone who has read it.

Anyone who wants to has permission to re-post this on their website with my name and email in any format you prefer.

Distribute this original document freely as you so choose as well.

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SD1